

ideals, which differ greatly from ours. Some of them are far stricter than ours. Those we do not consider nobler than ours. We do not feel that we ought to adopt any ways because they are more strict than our traditional ones. We consider many to be excessive, silly, and harmful. A Roman senator was censured for impropriety because he kissed his wife in the presence of his daughter.¹

439. Meaning of "immoral." When, therefore, the ethnographers apply condemnatory or depreciatory adjectives to the people whom they study, they beg the most important question which we want to investigate; that is, What are standards, codes, and ideas of chastity, decency, propriety, modesty, etc., and whence do they arise ? The ethnographical facts contain the answer to this question, but in order to reach it we want a colorless report of the facts. We shall find proof that "immoral" never means anything but contrary to the mores of the time and place. Therefore the mores and the morality may move together, and there is no permanent or universal standard by which right and truth in regard to these matters can be established and different folkways compared and criticised. Only experience produces judgments of the expediency of some usages. For instance, ancient peoples thought pederasty was harmless and trivial. It has been well proved to be corrupting both to individual and social vigor, and harmful to interests, both individual and collective. Cannibalism, polygamy, incest, fiarlotry, and other primitive customs have been discarded by a very wide and, in the case of some, of them, unanimous judgment that they are Harmful. Oil the other-hand,-in the *Avesta* spermatorrhea is a crime

punished by stripes.² The most civilized
 peoples also maintain,
 by virtue of their superior position in the
 arts of life, that they
 have attained to higher and better
 judgments and that they may
 judge the customs of others from their own
 standpoint. For
 three or four centuries they have called
 their own customs
 "Christian," and have thus claimed for them
 a religious author-
 ity and sanction which they do not possess
 by any connection
 "with the principles of Christianity. Now, however,
 the adjective

. . * Ammianus MarcelUnus, XXVIII, 4.
Zend-Avesta, I, 100*

² Darmstetter,